

Torah Reading Lev. 6:1-6 to 8:36 (Tzav)
English version with tropes March 29, 2020

6:1 There spoke YHWH to Moses, as follows:

2 Command Aaron and his sons by saying, “This is the law [of the burnt offering].

This [is the burnt offering] [that remains] on the hearth [of the altar] all night until morning, while the fire of the altar is kept blazing upon it.

3 And dressed will be the priest in vestments [made of white linen]. [Breeches made of white linen] [he will wear] [next to his body].

He [shall take up the ashes] from what [was consumed] [by the fire] [of the burnt offering] on the altar, [and will place them] beside the altar.

4 [He will take off] his clothing and put on clothing [of a different kind]. He will carry the ashes outside the camp to a place that is clean.

5 The fire [on the altar] [will be kept burning], not to go out. Burned [upon it] [by the priest] will be the wood, morning by morning.

[He shall lay out] upon it [the burnt offering], turning into smoke upon it the choicest parts of the peace-offerings.

6 [A permanent fire]—[a fire unceasing]—he will burn on the altar. It will not be extinguished.

7 This is the law [of the meal offering] (*minchah*): [it must be brought] [by the sons] of Aaron before YHWH to the front of the altar.

8 He shall lift up a portion of it [in his fist]—[fine flour] from the *minchah*, and oil, and also all the frankincense

that is on the *minchah*, [turning it to smoke] on the altar [as a sweet fragrance]—[a soothing aroma]—[a reminder portion] for YHWH.

9 [What remains] [of it] will be eaten by Aaron and his sons.

As flatbread it will be eaten, in a place that is holy. In the court of the Tent of Meeting [they will eat it].

10 [It shall not] be baked leavened. [As their share] I have given it, [from My fire offerings].

Holy of holies it is, [like the sin offering], [and like the guilt offering].

11 [Every male] [of the descendants] of Aaron [may eat it]: [a law for the ages] for your generations, [from the fire offerings] of YHWH.

[And anything] [end aliyah] that comes in contact with it, [will become holy].”

12 Then spoke YHWH to Moses, saying,

13 [Now the offering for the High Priest]—the offering of Aaron and his sons [that they will bring] [before YHWH] on the day he is anointed:

a tenth [of an ephah] [of choice flour] as a *minchah*, continually, [offering half of it] in the morning, [and half of it] in the evening.

6:14[On a flat pan] [prepared with oil] [it shall be made],[soaked through] [you shall bring it],
[a grain offering]—a *minchah*[of baked pieces] you shall bring, as a pleasing fragrance,for YHWH.
15 The priest[who is anointed] [in his stead] [from his sons], is to prepare it.[It is a law for the ages]. It is for YHWH, to be entirely burned.
16[So every *minchah*] [brought by a priest] shall be a total offering,[It shall not be eaten].
17 Then spoke YHWH to Moses, saying,
18 Speak to Aaron and to his sons as follows, “(This is the law of the *chattat* (sin offering). [In the very same place]—
[the place at which] is slaughtered the burnt offering, [will be slaughtered] the *chattat* before YHWH. Holy of holies, it is.
19 [Any priest] who makes a *chattat* of it, [will eat it], in a place that is holy [he shall eat it]: in the courtyard of the Tent of Meeting.
20 Whatsoever touches its flesh, [becomes holy],
[and if one] [should splatter] some blood on a garment, [that of which] there was splattered [upon it] must be laundered in a place that is holy.
21 [An earthen vessel]—if the *chattat* was boiled in it,—[must be broken].
[If in a pot] [made of copper] [it was cooked], it must be scoured and rinsed with water.
22 Every male among the priests, may eat of it. Holy of holies, it is.
23 [And as for every *chattat*] [from which] there has been brought blood into [the Tent of Meeting] to atone in the sanctuary, it may not be eaten.
By fire, [it must be burned].
7:1 Now this is the law [of the guilt offering] (*Asham*). Holy of holies, it is.
2 [In the same place] at which is slaughtered [the burnt offering] must be slaughtered the *Asham*,
[and its blood] must be scattered on the altar, all around.
3 All the choice parts [he shall bring forward] [from it], [such as] [the broad tail] and the fat that covers the innards.
4 Also the two kidneys, and the fat that is [on them], that is on the loins, and the lobe over the liver [along with the kidneys] [shall be removed].
5 [Turned to smoke] [they will be] by the priest, on the altar, [a fire offering] to YHWH. [A guilt offering] it is.
6 Every male among the priests, [shall eat it]. In a place that is holy [it must be eaten]. Holy of holies, it is.
7 [As with the *chattat*], [so with the *asham*]: one law [there is for them]. [To that priest] who makes atonement through it—to him it belongs.

7:8[And as for that priest] [who brings forward] the burnt offering of a person,
the skin[of the burnt offering] that [he brought forward] [is the priest's]. His it shall be.
9[For every meal offering] (*minchah*)—[one that is] baked in an oven, and all that is made in a pan [or on a griddle],
[to that priest] who brings it forward, his it shall be.
10 Every *minchah* that is mixed with oil, [or that is dry]:
[to all of the sons]—[descendants of Aaron] [end aliyah] [it shall be], each man like his brother.
11 This is the law for the sacrifice of well-being, that is brought forward for YHWH.
12 [If in fact] [it is for thanksgiving] [that he brings it forward], [there must be presented] | [with the sacrifice] [of thanksgiving],
loaves of flatbread mixed with oil, wafers of *matzah*, spread with oil, and fine flour well-mixed, made into cakes blended with oil.
13 [Along with the loaves] of bread that is leavened, [he shall bring forth] his offering [with his sacrifice], with his thanksgiving offering.
14 [He will bring forth] [from it] [one kind] [of each offering]: a wave offering to YHWH.
[It is for that priest]—[the one who sprinkles] the blood of the peace-offering. His it shall be.
15 [Now as for the flesh] of the thanksgiving peace-offering, on the day it is offered, [it shall be eaten].
He shall not leave any of it over, until morning.
16 [If to fulfill a vow] | or [a donation or pledge] is [his sacrifice offering], [it must be on the day] that he brings forth his sacrifice [that it is eaten],
but on the morrow, what is left of it, may be eaten.
17 What remains of the flesh of the sacrifice, on [the third day] must in fire be burned.
18 [If it is eaten]—[or even if one plans* to eat it]—this sacrifice of well-being, on [the third day]: it will not be accepted. *according to Aryeh Kaplan
[As for the person] [who brings it forth], [it shall surely] [not be counted] [in his favor]: [tainted meat] it will be.
[And as for that person] who partakes of it, his guilt he will bear.
19 [And any flesh] that comes [in contact] [with something unclean] shall not be eaten; in fire it must be burned.
[But for any other flesh], [whoever is clean] may eat the meat.
20 [But the person] who eats [of the flesh] [from the sacrifice] of well-being that is for YHWH, [while his uncleanness] [is upon him],
[there will be cut off] the soul of that person [from his people].

7:21[Should a person] [come in contact] [with something unclean]—the uncleanness of a person[or indeed] | an animal[that is unclean],
or[any unclean] creature—[and he eats] [from the flesh of a peace-offering] that is for YHWH,
[then will be cut off] the soul of that person [from his people].

22 Then spoke YHWH to Moses, saying,

23 [You must speak] to the children of Israel, as follows:

“[Any hard* fat] from [an ox or a sheep], [or from a goat], you may not eat. *according to Aryeh Kaplan

24 The fat from a carcass—fat [from a torn animal]—may be used [for any work], [but not for food]; you may not eat it.

25 Indeed, [anyone eating] [the hard fat] [from an animal] [from which] [there had been] [brought forth from it] [a fire offering] to YHWH,
[there shall be cut off] the soul of the person who eats it [from his people].

26 [All blood] may not be eaten in any of your settlements, [either from a bird] or from an animal.

27 [For any person] who [does eat blood], [there will be cut off], the soul of that person [from his people].”

28 Then spoke YHWH to Moses, saying,

29 [You must speak] to the children of Israel, as follows:

*following Aryeh Kaplan

“[Whoever should bring forth] his offering of well-being to YHWH, [he must bring a special*] sacrifice to YHWH from his offering of well-being.

30 [From his own hands] [he must bring it]—as [a fire offering] to YHWH. The fat, [with the breast], [he shall bring it].

[The breast is for this]: [to lift it up] [and so present it] [as a wave offering] before YHWH.

31 [Turned into smoke] [by the priest] will be the fat on the altar. [But it shall be]—the breast—for Aaron and for his sons.

32 And the right thigh you shall give as a donation to the priest, from your sacrifice of well-being.

33 [Anyone who brings] [some of the blood] [of the peace offerings] and the fat, [from among the descendants] of Aaron,
[to that one] [shall belong] the right thigh as his portion.

34 [This is because] the breast as a wave offering [and in addition] | the thigh [of the contribution] I have taken from B'nei Yisrael,
from their offerings of well-being, and [I have given them] to Aaron the priest and to his sons [as a law for the ages] from the children of Israel.”

35 This is the portion of Aaron and the portion of his sons [from the fire-offerings] of YHWH
in the day He brought them forth to be priests of YHWH,

7:36[^qthis being the portion] (that was commanded by YHWH) to be [allotted to them] in the day God anointed them, from the children of Israel, as a law for the ages,[throughout their generations].

37 This[is the instruction] [of the burnt offering],[of the grain offering],[the sin offering],[and the guilt offering], [and of the ordination], and of the sacrifice [of the peace offering],

38[that which] [was commanded] [by YHWH] to Moses on Mount Sinai,

(in the day God commanded the children of Israel[that they should offer] [their sacrifices] [end aliyah] to YHWH in the desert of Sinai.

8:1 Then spoke YHWH to Moses, saying,

2[You must take] Aaron and his sons[with him], and the vestments and the oil of anointing.

[You must also take] | the bull[of the sin offering] [as well as the two] rams, and the basket of unleavened bread.

3 The entire community [you must assemble] at the entrance to the Tent of Meeting.

4 And Moses did[just as it was] commanded by YHWH to him. He assembled the congregation at the entrance to the Tent of Meeting.

5 And spoke Moses to the community, "This is the thing commanded by YHWH to be done."

6 [He brought the priests forward]—Moses brought Aaron and his sons, and he bathed them in water.

7 Moses dressed Aaron[with the tunic], he girded him[with the sash],[and he] [dressed him] [with the robe], and placed over it the ephod. Then[he girded him] with the girdle of the ephod, and clothed him with it.

8 He put upon him the breastplate, and he placed in the breastplate the *Urim* and *Thumim*.

9 He placed the turban on his head, and placed on the turban, in front[of his face], this:

[a shining plate] of gold,[sacred diadem] of holiness,[just as it was] commanded by God to Moses.

10 Then took Moses the oil for anointing, and anointed the tabernacle,[and all that was in it], thus making them holy.

11 He sprinkled[some of the oil] on the altar seven times,

(anointing the altar)[and all its utensils],[and the washstand], including its base,[making them holy].

12 He poured some of the oil for anointing on the head of Aaron, thus anointed him, [making him holy].

13 Next brought forth by Moses were the sons of Aaron.[He dressed them] in tunics[and girded them] with sashes, and fitted them with turbans, [end aliyah] [just as it was] commanded by YHWH to Moses.

8:14[And he then brought forth]the bull[׃] used[for the sin-offering].

Then leaned—[both Aaron]and his sons—their hands[׃] on the head[׃] of the bull of the *chattat*.

15[And it was slaughtered]. Next—Moses[took the blood] [and he put it upon]the horns[׃] of the altar all around[׃] with his finger, thus purifying the altar.[He then took the blood] [and poured it out]at the base[׃] of the altar, consecrating it, so atonement could be offered on it.

16[And he then took] [all of the fat]that was[on the innards]and the lobe of the liver[׃]and the two kidneys, and their fat.

They were turned to smoke by Moses, on the altar.

17[The rest of the bull]: its hide, its flesh and its dung, he burned in fire outside the camp. [just as it was]commanded by YHWH to Moses.

18[He then brought forth]the ram[of the burnt offering].

[And they pressed their hands]—[both Aaron] [and his sons]—[laid their hands]on the head of the ram.

19[And he slaughtered the ram]. Then took Moses[the blood of the ram] [and dashed it on the altar]all around.

20[And the ram itself] [he cut up] [into its parts]. [Then turned to smoke]by Moses were its head, [its cut parts], and its fat.

21The innards and the legs, he washed with water. [He turned it to smoke]—Moses burned the whole ram[on the altar]—

[a burnt offering] it was, [as a pleasing fragrance]. [A fire offering]it was to YHWH, [end aliyah] [just as it was]commanded by YHWH to Moses.

22[He then brought forth]the ram—[the second one]: the ram of installation.

[And they pressed their hands]—[both Aaron] [and his sons]—[laid their hands]on the head of the ram.

23[This ram he slaughtered: he surely dispatched it, putting it truly to death]. |

[Then put]Moses[some of its blood]on the lobe of the ear of Aaron—the right one], on the thumb of his hand—the right one], and on the big toe of his foot—the right one.

24[And he then brought forth]the sons of Aaron. Then put Moses[some of the blood]on the lobes of their ears—the right ear], on the thumbs of their hands—the right hand], and on the big toes of their feet—the right foot].

Then took Moses[the blood of the ram] [and dashed it on the altar]all around.

25[Then he took]the fat[and the fat tail] [and all the fat] that is on the innards and the lobe of the liver[׃]and the two kidneys, and their fat, and the right thigh.

8:26 And from the basket of flatbread [that was before] | the presence of YHWH,
 [he proceeded to take] a loaf of *matzah*—just one—and a loaf [of bread that was] [made with oil]—[he took one], and a wafer—he took one,
 [and he placed them] on [the fatty parts], and on the right thigh.

27 Then [he put everything] on the palms of Aaron and on the palms of his sons,
 [and he raised them up] [and waved them around]—[a wave offering] before YHWH.

28 Then took Moses [all these] from their palms, and turned them to smoke on the altar, [with the burnt offering].
 For installation [it was]: as a pleasing fragrance, a fire offering indeed, for YHWH.

29 [Then took] Moses the breast [of the ram] and raised it up for a wave offering, before YHWH,
 from the ram of installation. For Moses, [this was] [his portion], [just as it was] [end aliyah] commanded by YHWH to Moses.

30 Then took Moses [some of the oil] | [of anointing] [and some of the blood] that was [on the altar],
 [and sprinkled it] on Aaron and on his vestments, [and on his sons] and on the vestments of his sons, as well.
 [Thus he consecrated] Aaron and his clothes [and his sons] and the clothes of his sons, as well.

31 Then said Moses to Aaron [and to his sons], “[You must cook] [all of the flesh] at the entrance to the Tent of Meeting.
 It is there that you will [eat it], [together with the bread] that is in the basket of installation,
 [just as I] [charged you], [when I said], ‘Aaron and his sons [shall eat it].’

32 What remains of the flesh and of the bread, in fire [you must burn it].

33 [Now, from the entrance] of the Tent of Meeting [you must not] go out for [seven days],
 until the day of completion of the days [of your installation], because it will take [seven days] to complete your ordination.

34 Whatever was done on this day [has been commanded] [by YHWH] [for you to do], to atone for you.

35 [At the entrance] of the Tent of Meeting you must remain day and night for [a full seven days],
 [and you must keep] the charge of YHWH, that you [do not die]. For so, [I have been commanded].

36 Thus fulfilled Aaron and his sons all [of the things] [end aliyah] that were commanded by YHWH [at the hand of Moses].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate the following pairs of tropes by “wrapping them around” the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
Renew our days	She weeps bitterly	a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in “Navigating the Bible II”) this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)